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# ANSARUDDIN

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Recite in the name of thy Lord
Who created everything.
( Al-Alaq 96:2 )




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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

# ANSARUDDIN

Majlis Ansarullah UK

## PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.


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# Qur’an



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿1﴾

اَللّٰہُ نَزَّلَ اَحۡسَنَ الۡحَدِیۡثِ کِتٰبًا مُّتَشَابِہًا مَّثَانِیَ ٭ۖ تَقۡشَعِرُّ
مِنۡہُ جُلُوۡدُ الَّذِیۡنَ یَخۡشَوۡنَ رَبَّہُمۡ ۚ ثُمَّ تَلِیۡنُ جُلُوۡدُہُمۡ وَ
قُلُوۡبُہُمۡ اِلٰی ذِکۡرِ اللّٰہِ ؕ ذٰلِکَ ہُدَی اللّٰہِ یَہۡدِیۡ بِہٖ مَنۡ یَّشَآءُ ؕ
وَ مَنۡ یُّضۡلِلِ اللّٰہُ فَمَا لَہٗ مِنۡ ہَادٍ ﴿24﴾

In the name of Allah, the Gracious, the Merciful.

Allah has sent down the best Message *in the form of* a Book, *whose verses are* mutually supporting *and* repeated *in diverse forms* at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah. Such is the guidance of Allah; He guides therewith whom He pleases. And he whom Allah adjudges astray — he shall have no guide.

[Surah Al-Zumar, 39:24]



# Hadith

اَلْمَاهِرُ بِالْقُرْاٰنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِیْ یَقْرَأُ الْقُرْاٰنَ وَ یَتَتَعْتَعُ فِیْهِ وَهُوَ عَلَیْهِ شَاقٌّ لَهٗ اَجْرَانِ۔ وَفِیْ رِوَایَةٍ وَالَّذِی یَقْرَأُ وَهُوَ یَشْتَدُّ عَلَیْهِ لَهٗ أَجْرَانِ۔

(صحیح البخاری حدیث ۴۹۳۷، صحیح المسلم حدیث ۷۹۸)

One who is well versed in the Qur'ān will be in the company of those angels who are scribes, noble and righteous; and one who falters in reading the Qur'ān, and has to strive hard to learn it will get a double reward. In another version is: One who reads while he falters in it gets double reward.

[Sahih Bukhari Hadith No. 4937, Sahih Al-Muslim Hadith No. 798]





## Writings of the Promised Messiah & Mahdi عليه السلام

# The Holy Qur'an

Of all the revealed Books which we find today, it is only the Holy Quran whose claim to having been revealed from God is established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence. Its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God and to emphasize the perfection of the attributes of the One and Only God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as establish its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart.

[Braheen-e-Ahmadiyya, Roohani Khaza'in Vol. I, pp. 81- 82]

# Practicing the beautiful teaching of the Holy Qur'an

Summary of the Friday Sermon by
Hazrat Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز, Khalifatul-Masih V,
on 7th March 2008 at the Baitul Futūh Mosque, Morden, London



Huzur ايده الله cited Surah Al-Baqarah verse 122 and gave a discourse on putting the beautiful teaching of the Holy Qur'an in practice.

Huzur ايده الله said in his last Friday Sermon he had spoken with reference to the Holy Qur'an and why there is such animosity prevalent against Islam in the West and he had mentioned the Divinely promised triumph of Islam and the Divine promise of safeguarding of the Holy Qur'an. Huzur ايده الله said those who are set to overtly or covertly attack Islam are going to continue doing so, however what is it that is required of us in such a situation?

What are the qualities that an Ahmadi Muslim needs to inculcate to prepare himself/herself to refute these attacks and partake in the defence of Islam for which he/she has made a pledge with the Imam of the age and be the recipient of the blessings which Allah has destined for those who put the Quranic teachings in practice. What exactly is required of a true believer? Huzur ايده الله said he would elucidate this in light of the sayings of the Holy Prophet ﷺ and the expectations that his true and ardent devotee has from us having further expounded the Prophet's message to us.

Huzur ايده الله said first he would like to say a little with reference to a book by the title of 'Women Embracing Islam'. This book is not authored by one person rather is edited by a Karin van Nieuwkerk and is comprised of essays read at a conference held in 2003 at University of Nijmegan, the Netherlands, whereas the book was published in 2006 by University of Texas Press.

Huzur ايده الله said the book, which is based on views of various people, begins by mentioning that for the past many decades interest in religion has been growing and after 9/11 there has been a distinct interest in the religion of Islam. Huzur ايده الله said this is the impression of the anti-Islamic Christian and atheistic sections. The book says that whether those who convert to Islam realise it or not their inclination towards the religion is based on political reasons and consequently the religious and the political forces work in conjunction for them.

Huzur ايده الله said the book also alludes to the

fact that the first ever Muslim missionary to USA was an Ahmadi and his designation was a direct reaction to the work carried out by the Christian missionaries in India. Huzur said they seem to have imagined that his task was to create an environment conducive to the Muslim immigrants to USA and for this purpose efforts were made to convert the Caucasian population but only a few of these people could be converted. The book says the immigrants who this mission was seeking to 'populate' in USA expelled them (Ahmadis) from the pale of Islam. This is when the Ahmadis decided to focus their attention to the African-American community in terms of converting them to Islam by telling them that their roots were in the religion of Islam and that African-Americans and African-Muslims could unite as a force. Other Muslim groups also took advantage of this and this is the reason why Islam is spreading among the African-American community. The book says the second biggest group to convert to Islam is that of Caucasian women. Huzur said although they have twisted the facts about our Community it is clear their research is good but their citation is not accurate. Huzur said when a Caucasian lady who had newly converted to Islam was asked for her reasons for the conversion she replied that by saying the Shahada one becomes as innocent as a new born baby. Huzur said indeed it is facts like these that the anti-Islamic sections cannot tolerate. Huzur said it also appears that a section of society among them is questioning the concept of 'penance'.

Huzur said the onslaughts on Islam are carried out systematically and as this compilation of essays has some positive things to say about Islam and as long as such positive aspects are brought to the fore it was essential for the anti-Islamic elements to organise themselves, which they have.

Returning to his earlier point of what should be an Ahmadi Muslim's part in a situation such as this, Huzur said an Ahmadi declares in the pledge of allegiance (bai'at) the intention for spiritual development, this necessitates to work towards becoming an abd (servant) of God and to draw one's attention to the teaching of the Holy Qur'an. Just as the Quranic verse recited at the beginning mentions 'following the Book', Huzur asked what exactly does this entail? Indeed it means to reflect on what the Book enjoins and what it forbids. Huzur said the Jews and the Christians would say to the Holy Prophet ﷺ that they too had their books, however, the Prophet told them that as they did not act on their books any more therefore their books could not give guidance anymore and that after the Shariah brought by the Holy Prophet ﷺ it is only the Qur'an that guides to the right path. The lives of the Companions of the Prophet were a living testimony of this and they fulfilled all the rights of 'recitation of the Qur'an'. Huzur said only those can fulfil the right of 'recitation of Qur'an' who do good works and indeed those who have joined the community of the Mahdi of this age and strive to act upon the commandments of this Book. Huzur said each Ahmadi should self-exam as to how much do they act upon the teachings of the Holy Qur'an.

Reading from the writings of the Promised Messiah عليه السلام Huzur أيده الله تعالى بنصره العزيز said reading the Qur'an in a parrot-like fashion is pointless, unless one reflects on the way it is arranged and compiled one does not do justice to its objectives. Huzur أيده الله تعالى بنصره العزيز said Hadhrat Khalifa tul Masih IV (may Allah have mercy on him) had drawn attention to correct pronunciation of the Qur'an and with the grace of Allah much was done to address this matter. Huzur أيده الله تعالى بنصره العزيز said now there is a need to draw attention to translations of the Qur'an. The auxiliary organisations as well as the main Jama'ats should work on this. Ansarullah UK have started work on this via the internet, it should be made use of.

Huzur أيده الله تعالى بنصره العزيز said once the Promised Messiah عليه السلام was asked how should the Qur'an be read and he replied that it should be read while reflecting and pondering over its message. When verses of Divine blessings are read one should seek blessing from Allah and when verses of Divine chastisement to earlier people are read one should seek refuge with Allah.

Huzur أيده الله تعالى بنصره العزيز said now this is only possible when one is aware of the translation of what is being read. Huzur أيده الله تعالى بنصره العزيز said many people have melodious voices and recite the Qur'an most beautifully, however the quality of their voice is of no advantage to them, indeed it is of advantage to one who is listening to their recitation and knows the meanings of what is being said.

Further elaborating the beauty of the Qur'an Huzur أيده الله تعالى بنصره العزيز said it carries scientific facts which are being discovered hundreds of years later, indeed this fills one's heart with praise and glorification of Allah. The Qur'an also speaks of ancient people who rejected the messengers of Allah and received the recompense for it. Huzur أيده الله تعالى بنصره العزيز said a person who has awe of Allah and who understands the words of the Qur'an seeks Istaghfar on reading about these people and is grateful at being protected from this category of people and prays for protection in the future.

Citing a few Ahadith Huzur أيده الله تعالى بنصره العزيز said the Holy Prophet ﷺ enjoined not to go to sleep without reading the Qur'an and to read it in a manner that is worthy of it and to reflect on its words so as to attain prosperity. He also said that on the Day of Judgement the parents of one who has read the Qur'an and has acted upon it will have two crowns the luminosity of which will be more brilliant than the sun. The Holy Prophet ﷺ also said that one who reads the Qur'an and one who is a hafiz (has memorised the Qur'an) will be among those who are very noble and eminent and one who reads the Qur'an and puts its teachings in practice with great intensity will be doubly rewarded. He also said the cleaning of one's heart entails being abundantly heedful of death and to read the Qur'an.

Huzur أيده الله تعالى بنصره العزيز said some people consider reading the Qur'an with speed as some sort of expertise whereas the Holy Prophet ﷺ used to read the Qur'an slowly and unhurriedly. Huzur أيده الله تعالى بنصره العزيز said no one could have as great and more profound understanding of the deep treasures

of the Qur'an as the Prophet did. He read it slowly, comprehending the highest and most profound points of the words as he read them. Huzur said how much onus this puts on us to read the Qur'an with deliberation.

With reference to a Hadith Huzur explained the minimum time one is required to finish one reading of the Qur'an is a week, any quicker would not do justice to the message of the Qur'an.

The Holy Prophet enjoined to read the Qur'an in a pleasant and melodious voice. The Promised Messiah also encouraged recitation of the Qur'an in this manner. Huzur said this can be a form of Tabligh as some people are impressed by pleasant voice, they should be later explained the message of the recitation.

Citing verse 10 of Surah Bani Israel (17:10) Huzur said the message therein is for Muslims and non-Muslims alike.

Huzur said it is conditional for each believer to honour the right of the Holy Qur'an not just limiting it one's own self but to carry it on to the next generation. It should be the concern of each believer that they and their next generation put the Quranic teaching in practice and are thus worthy to be the recipient of Divine blessings. Huzur said if each Ahmadi does not comprehend this point and is simply proud to be a believer of the Holy Qur'an then the Qur'an curses such an attitude.

Huzur read a few extracts from the noble writings of the Promised Messiah expounding the beauty of the Holy Qur'an. He advised to value the blessing that the Qur'an is and which has been given to us, he said Qur'an is a Book compared to which all other instructions and guidance is naught.

Huzur said these are the expectations of the Promised Messiah therefore we should make an effort with singular devotion and eagerness. Indeed we have to silence those who speak against Islam by virtue of putting the teachings of Qur'an in practice. Alluding to what Huzur had observed earlier he said the 'research' into Islam that is claimed to be underway is not to find any positive aspects – it is being carried out to alert certain powers and governments to take overt or covert actions.

It is the obligation of an Ahmadi to fulfil the right of 'recitation of the Qur'an' and to save themselves as well as the world. Those who have come into the fold of Islam will eventually come to Ahmadiyyat and for this each Ahmadi should be prepared.

While absurdities abound, it is our task to reflect and ponder over the Holy Qur'an more than before and to turn to God more than before; the God Who has granted us His Word. May Allah enable us all to do this.



View complete recording
of this sermon
via MTA online
https://youtu.be/sgM33v_4JTU



# The Books

Hazrat Mirza Tahir Ahmad,
Khalifatul Masih IV ﷺ in his book
"An Elementary Study of Islam"



Let us now turn to the third article of faith, which is the belief in the books. Muslims are required to believe not only in the divine scripture revealed to the Holy Founder of Islam, which is called the Quran, but it is essential for every Muslim to believe in all such divine revelations as were vouchsafed to other prophets, from wherever and whichever age. It is an essential part of a Muslim's belief that if anyone professes belief only in the divine origin of the Quran and refuses to acknowledge the divine origin of other books, such as the Old Testament and the New Testament etc., his profession of Islam would be invalidated.

This belief resolves some problems but creates others and needs to be studied at greater length. It provides the only foundation upon which the unity of man can be built on earth, in accordance with his belief in the Unity of God. It removes the root cause responsible for inter-religious disharmony and mistrust. But this belief in the divine origin of all books raises some very difficult questions to answer.

As we study the books that claim to be of divine origin, we find contradictions not only in the peripheral areas of their teachings, but also in the areas of basic and fundamental beliefs. This could not be so had they originated from the same eternal source of light. The case in point can well be illustrated by the fact that many such books contain passages which are understood and interpreted by their followers to lead to the belief in lesser deities sharing divinity with the one Supreme Being. In some books, God is presented as the head of a family of gods, having spouses, sons and daughters. In some other books, saintly human figures are attributed with such superhuman powers as are only befitting to be possessed by God. There are other books in which the Unity of God is stressed so strongly and uncompromisingly as to leave no room for anyone to share God's attributes in whatsoever capacity. The Quran stands out in this respect among all the scriptures of the major world religions.

How does the Quran resolve this dilemma? That is the question. According to the Quran, it is a universal trend of man to gradually interpolate the divine teachings which were vouchsafed to the founders of their religion. To change the concept of Unity to that of polytheism is a manifestation of the same trend. We can definitely discover evidence of the truth of this claim by tracing the history of changes in the text, or the interpretation of the text,

from the time of its first revelation. This is why the Holy Quran pointedly draws our attention to the fact that all divine books concurred in their fundamental teachings only at the time of their inception. It is not necessary to go through the laborious exercise of pursuing the history of change, because logically there can be no other conclusion than the one made by the Quran. If there is no God other than the one Supreme Being, and if the claims of all religions that their divine books originated from God are to be accepted, then there has to be unanimity among all such books, at least in the fundamentals.

Having said that, one faces another important question regarding the manner in which one can ascertain the original doctrinal teachings common to all religions. One must find a logically acceptable methodology to sift the right from the wrong. The fundamental beliefs from the point of view of the Holy Quran are so attuned to human nature that they simply sink into the human hearts by the sheer force of their truth. They are as follows:

وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ
حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ
دِيْنُ الْقَيِّمَةِ ۝

And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe prayer, and pay the Zakat. And that is the religion of the people of the right path. (Quran 98:6)

This means that all the founders of the religions of the world were categorically told that they must worship the one and only God with all sincerity, dedicating them purely and completely to Him alone. They were also told to perform regular prayers (as institutionalised in their religion), and to spend (in the cause of God) for the needy and the destitute, and for other similar philanthropic purposes. It is hard to find disagreement with this, whichever religion one may belong to.

In this preliminary discourse we do not wish to involve ourselves in a lengthy discussion on the various different modes of worship as prescribed by God and the reasons for their being different. Presently we are focusing our attention on the reasons as to why religions appear to be different both in fundamentals and in the detailed teachings.

In short we can say that the hand of time is relentless, and the concept of decay is inseparable from the concept of time. Everything new must begin to grow old and change. One may look at the ruins of great castles and palaces with wonder, but even the buildings built by the same monarchs and designed by the same architects are no exception to this law. Sometimes they are added upon by later generations and are changed in design so drastically as to lose all resemblance to their original shape. Sometimes they are abandoned and become ruins. According to the Quran, the areas of uncompromisable differences in all religions are the handiworks of men belonging to later ages. In the light of this universally acceptable teaching of the Holy Quran, Islam seems to have paved the way for the unification of all religions, at least in fundamental principles. Thus it does away with man-made obstacles and barriers created to keep the religions apart as distinctly separate entities.

The reason mentioned above is not the only

one responsible for the divergence in teachings observed in various books. Some differences were certainly not man-made but were required by the dictates of time. As man gradually advanced in various areas of civilisation and culture, science and economy, at different stages of his history he required specific teachings related to that period of time, and a divine book would be revealed for his instruction. These time-related teachings were not universal but related to specific situations and requirements. In certain ages, man lived a life not very far away from that of the sub-human species of life. His intellectual advancements were limited, his knowledge of the universe narrow. He was not even fully aware of the world that he inhabited. The modes of communication at his disposal were totally inadequate to help him understand the nature and vastness of the earth and the universality of man. Very often his awareness of existence was confined only to small areas of land or the country to which he belonged.

In many divine books revealed in those times, we do not find mention of the existence of the world beyond the limited domain of the people to whom the books were addressed. It does not necessarily mean, as some secular philosophers would have us believe, that this fact offers enough proof that the books in question were man-made rather than of divine origin.

All divine teachings were related to not only the requirements but also the information possessed by the people of the age, otherwise people of the age could have raised objections against the messengers of the time, accusing them of contradicting commonly established facts. This could have presented an insoluble dilemma for the prophets, as they themselves shared the same knowledge as the people. Many interesting examples of the same can be quoted from the Quran, where the understanding of nature as known to the people of the time was to be proved false by the men of learning of later ages. Whichever position the Quran adopted, it would still remain vulnerable to objections, either by contemporary people or by people of a later age. It is amazing how the Quran solves this problem, and in no way can it be criticised by present day philosophers and scientists either.

The following illustration would be of particular interest. A man of this age does not need to be highly educated to know that the earth rotates on its own axis; but if someone had made this statement fourteen hundred years ago and dared to attribute it to God, either he would have been rejected out of hand as being absolutely ignorant, or God would be ridiculed as having no knowledge of things which He professes to have created. The Holy Quran being a universal book for all ages could not have avoided the mention of this subject altogether, or the people of later ages, such as ours, would have rightfully blamed it for possessing no knowledge of the universe. Meeting this challenge squarely, the Holy Quran speaks of the mountains in the following verse, presenting them as floating or coasting like clouds, while people perceive them to be stationary:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّهِيَ تَمُرُّ مَرَّ
السَّحَابِ ط

You see the mountains and imagine them to be

stationary whereas they are moving like the moving of clouds. (Quran 27:89)

Obviously the mountains would not be floating without the earth moving along with them. But the tense used is that of future (Muzaria) which is common to both the continuous present and future. So the verse may be translated as: 'The mountains are moving constantly in a coasting motion without making the least effort on their part.' It can also be translated as, 'The mountains will move as if they were sailing.' People of that age might have taken refuge in this second option, but they forgot to take notice of another part of the same verse which says, 'While you think they are stationary.' How could the man of any age think the mountains to be stationary if they suddenly started moving? The description of their movement leaves no room anywhere for anyone to be alive on earth and watch quietly the amazing phenomenon mentioned in the verse.

Logically therefore, the only valid translation would be: 'While you consider the mountains to be stationary, in fact they are constantly in motion.' There are many other similar examples which can be quoted from the Quran, but I have already illustrated them in another address of mine entitled Rationality and Revelation in Relation to Knowledge and Truth. Any reader interested in further study could refer to the same.

We know for certain that during the remote past when the Vedas were revealed for the benefit of the people of India, the Indians had little knowledge of the worlds lying beyond the seas. Hence there is no mention of any country or people outside India, across the natural boundaries of the Himalayas on the one side and the seas on the other. The silence of the Vedas on the subject may be an appropriate and well understood silence on the part of God. It must be made clear that the facts mentioned in the divine books are of two categories. The first category comprises these worldly facts, which can be understood and verified by all human beings regardless of which religion they belong to. These are the facts that we are referring to in the above discussion. As far as facts belonging to the otherworldly things are concerned, any man can make any claim about them, because they lie beyond the human reach of verification.

Despite differences however, the fundamental points of similarities are always traceable if one digs deeply into a study of original books. As an archaeologist can reconstruct the design of the original plan from a study of the ruins, so also it should not be difficult for a keen observer to read the message of Unity even through the veils of fog and mist created by the followers of the religions as they move away from the time of the founding prophets.

We briefly mentioned some differences which were intentionally designed as against those which resulted from the interpolation of man. To illustrate the former, we can refer to a teaching of the Torah which seems to deprive the Jewish people of the option of forgiveness. To a casual observer, from the vantage point of the modern age, it would appear to be a rather ungodly teaching, unbalanced in the favour of vengeance. Yet a closer examination of the requirements of that age would present the teaching in a completely different light. We know that the Children of Israel, under the oppressive and despotic rules of Pharaohs, were

deprived of all their fundamental human rights. They were forced to live a life of abasement and slavery, which did not recognise their right to defend themselves and hit back at the oppressor.

Some two centuries of such an abject way of life had virtually robbed them of their upright noble human qualities. They would much rather give up their right to avenge in the name of forgiveness, just another name for utter cowardice. Had they been given the clear option to either take revenge or forgive, few there would be among them who would dare take the former option. As such the teaching of the Torah, though seemingly harsh and over-much one sided, is the most perfect teaching in relation to the requirements of that time. It was a diseased state which was meant to be cured with the bitter pill of this injunction.

About thirteen centuries of practising merciless vengeance had indeed hardened the hearts of the Israelites into those of stone. It was at this juncture of time that the Messiah came, who was himself forgiveness, love and modesty personified. Had God granted the Jews of his time both the options of forgiveness and revenge, they would certainly have opted for revenge without even dreaming of forgiveness. The question arises as to what should be the perfect teaching relevant to the time of Jesus? Forgiveness of course, but without the option of revenge. This is exactly what happened. This illustration makes it amply clear that certain teachings, though apparently contradictory, in fact serve the same purpose and work in unison as far as the designs of God are concerned. The purpose is the healing of the sick which may need different medicines at different times.



*Continuation from Page 17*

**Endnotes:**


[1] (52:30); (69:43).

[2] (10:3); (38:5); (51:53).

[3] (15:7); (37:37); (68:52).

[4] (21:6); (37:37); (52:31); (69:42).

[5] (6:26); (8:32); (16:25); (23:84); (25:6); (68:16); (83:14).

[6] (16:104); (25:5).

[7 Lester, Toby.What is the Koran? Atlantic Monthly, January 1999.

[8] Spencer, Robert. 2009. The Complete Infidel's Guide to the Koran, pp. 155-177.

[9] Ibid., pp 178-205.

[10] (17:82).

[11] (15:10); (75:18); (85:23).

[12] Tafseer-e-Kabeer by Hadhrat Mirza Bashir ud Din Mahmud Ahmad, Khalifatul Masih II رضي الله عنه.

[13] The Holy Qur'an with English Translation and Commentary, Published by Nazarat Nashro Ishaat, India.

[14] The Holy Qur'an, Arabic Text with English Translation & Short Commentary, Edited by Malik Ghulam Farid, Islam International Publications Limited.

[15] (16:98).

[16] (2:257).

[17] (22:39,40).

[18] (2:165); (3:191-192); (6:96-99); (13:4, 5);(16:69); (21:32); (30:23, 25); (39:43).

[19] (17:83); (56:80).

[20] Hadith: Sahih Bukhari.



# The Holy Quran on Trial : Our Verdict

Maulana Mubasher Ahmad, delivered at Jalsa Salana USA, 2011.

On 20th of March 2011, a Christian pastor in Gainesville, Florida, by the name of Terry Jones, put the Holy Qur'an on trial. He presided over this trial as a judge and had a jury comprising of 12 members of his church. On receiving the 'guilty' verdict of the so-called jury, he oversaw the burning of the Holy Qur'an. This was done after the Holy Qur'an had been soaked in kerosene oil for one hour. His reason for burning the Qur'an was that its teachings didn't correspond with his own theology.

This shocking event is suggestive of the Nazi German authorities who had conducted a campaign to burn all books which did not correspond with Hitler's ideology. Clearly, the pastor brought shame on himself by rekindling the intolerant practices of the ancient Christian religious courts. One of the many appalling examples of intolerance of ancient Christian religious courts is the trial of a young innocent girl by the name of Joan of Arc who was found "guilty" and then burned alive at the stake in 1431. Later, Joan of Arc was raised to the status of a Saint by the Catholic Church; and those who had burnt her alive were disgraced in the corridors of history. Terry Jones is not the first person who has launched a malicious attack against the Holy Qur'an. Since the very outset, when the Qur'an was in the process of being revealed to the Holy Prophet Muhammad ﷺ, the pagan Arabs in their ignorance and disbelief were quick to raise objections against the Holy text. Although they could see the awe-inspiring beauty of its Arabic verses, and its stunning effect on the hearts of its listeners, but still, they did not believe it was the Word of Allah. To dissuade others from the effects of its beauty, they would find faults with the Holy Prophet ﷺ. They alleged that the prophet was a soothsayer – a kahin [1] ; or that he was a sorcerer, a magician –a sahir [2] , or he was just a poet – a sha'ir [3] . At times they would also assert that he was under a paranormal influence, or (God-forbid) he had gone insane – and they used to call him a majnoon [4] . At times they would say that the text of the Qur'an was prepared by others; and at other times they claimed that the contents of

the Qur'an were stolen from older scriptures, and it contained nothing more than "fables of the ancient" [5] dictated to him by some foreigners [6] .

All of these false accusations are recorded in the Holy Qur'an itself along with complete and satisfactory responses. Each and every allegation is fully rebutted, and the Holy Qur'an stands out clearly as a winner. One of the dazzling proofs of the victory of the Qur'an is evident in the fact that within the life time of the Holy Prophet ﷺ, a vast majority of Arabia accepted the Qur'an was the Word of Allah, and that the Holy Prophet Muhammad ﷺ was its sole recipient, and that it was not a product of some soothsayer, magician, poet or a mad-man!

The very same pagan Arabs who used to find faults with the Qur'an, after accepting its truth turned into staunch believers that the Holy Qur'an was a miracle in itself; it was a perfect guidance for mankind for all ages to come; it was a blessing, a mercy, a light, a healing, and a clear answer to all important questions concerning life and hereafter, seen and unseen

The world saw the marvellous phenomenon that the teachings of the Holy Qur'an turned the morally depraved Arabs into Godly men and women. It was with the blessings of the Holy Qur'an that the ignorant masses of Arabia turned into sincere and loyal servants of Allah. They rejected idol worship, and whole-heartedly accepted Tawheed – the Oneness of God. They became the teachers and leaders of the world, creating a superb new civilization unmatched in the history of mankind. However, witnessing the popularity and effectiveness of the Holy Qur'an, some Christian, Jewish and Hindu scholars took it upon themselves to attack and defame the Holy Qur'an; and this continues to the present time. Their main allegations were and remain three-fold: 1) the authenticity of the text of the Quran; 2) the structure and style of its Surahs (Chapters); and 3), some of its teachings.

With regards to scriptural authenticity, much effort is made to prove that the present text of the Qur'an is not that existed at the time of the Holy Prophet ﷺ . These scholars claim that the text of Qur'an has "evolved" from one version to another – some of its verses have been changed, and some deleted by early Muslims [7].

Concerning the structure and sequence of the Qur'anic Surahs they allege that these are haphazardly put together based on their length – the longer ones in the beginning and the shorter ones towards the end, without any coherent connection between their subject matter. They also say that different subjects are disorderly patched within each Surah, and its narration jumps quickly from one subject to another.

The third type of accusation is against some of its teachings. For example, these scholars accuse the Qur'an of depicting a Paradise as a place for men to engage in sensuous pleasures. They also allege that the Qur'an teaches inequality between genders: it gives more rights to men than it grants to women [8].

They also claim that the Qur'an sanctions brutal aggression against nonbelievers and it promotes

violent jihad to spread its message [9]. Moreover, they argue that the teachings of the Quran are not compatible with the modern scientific knowledge.

In response to all such attacks and many more on the Holy Qur'an, the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Imam Mahdi عليه السلام through his writings and discourses proved that all these allegations were not only baseless, but that the Holy Qur'an was far superior than all other religious scriptures – those belonging to the Hindus, the Buddhists, the Jains, the Zoroastrians, the Jews or the Christians. With cogent arguments he proved that the Holy Qur'an points out the deficiencies of previous scriptures, and corrects all their shortcomings. He emphasized that the Qur'anic claim of its superiority over previous religious scriptures was true, and he challenged the entire world to counter his arguments written in defence of the Holy Qur'an.

The Holy Qur'an carries a complete, comprehensive and final moral and spiritual law. Not only does it make claims of perfection, it also provides undeniable proof with regards to the truth of its claims based on rational reasoning. In light of what the Promised Messiah عليه السلام has imparted to us, our verdict is absolutely and emphatically certain that the Holy Qur'an is al-Furqan (Criterion), and as such, it clearly discriminates between what is truth and what is falsehood.

"Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish" [10].

God Almighty has made a promise in the Qur'an that He Himself shall safeguard its text [11], and we openly and vigorously claim that God has kept His promise. There is no change in the text of the Holy Qur'an even to an iota.

It is exactly the same as it was revealed to the Holy Prophet Muhammad ﷺ. The Arabic language is a living language, spoken by millions in many countries, while the original languages of other religious scriptures such as the Bible and the Vedas are no more in use. Our verdict is that the text of the Holy Qur'an has remained the same throughout the centuries all over the world.

We also can show that the subject matter of one Surah is connected with the preceding and proceeding Surahs, and that internally there is cohesion within various parts of the Surahs. This connection is fully explained in the Ahmadiyya Commentaries of the Qur'an such as Tafseer-e-Kabeer by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II رضي الله عنه [12] [13] [14].

As for the concept of the Paradise, the fact is that matters of life yet to come are unknown and inconceivable to human mind, and some translators have made it difficult for the non-Arabs to understand its correct concept. Therefore, we have to make them understand that the language used in the Holy Qur'an is metaphorical designed to indicate the mysterious dimensions of life after death.

Moreover, the Holy Qur'an protects the rights of women who are equal in the sight of God. Allah

Subhaana wa Ta'alaa clearly states in the Holy Qur'an: "Whoso does good works, whether male or female, and is a believer, We shall surely grant them a pure life; and We will surely bestow on such their reward according to the best of their works" [15]. Also, the Holy Qur'an explicitly states that that there is no compulsion in matters of faith [16]. Jihad is not an act of offensive aggression. It is a permission to defend the faith and religious liberty for all who worship God. The Holy Qur'an declares: "Permission to take up arms is given to those against whom war is made, because they have been wronged, and God indeed has the power to help them – those who have been driven out from their homes unjustly, only because they professed 'Our Lord is Allah.' And if God had not repelled some people by means of others, then cloisters, churches, synagogues and mosques, wherein the name of God is oft remembered, would surely have been destroyed." [17].

Thus, the Qur'an certainly does not instigate Muslims to start killing non-Muslims randomly. The permission to fight is given in self-defence against an armed aggression for the protection of freedom of conscience and religion. It is to safeguard the fundamental human right to worship God, whether it is done in churches, synagogues, cloisters or mosques.

We do not recognize any conflict between the Holy Qur'an and scientific findings. Nature is the Work of God and the Qur'an is the Word of God, therefore, there is no conceivable contradiction between the two. The Holy Qur'an repeatedly encourages scientific study and observation of all that exists in the universe, calling the natural mysteries and wonders as the Signs of Allah[18]. Nothing in the Qur'an contradicts science.

The Holy Qur'an grants spiritual eminence to the believers, and salvation is found through acting upon its teachings, but only the mutahhir– the pure of heart –can benefit from it, not the doubting disbelievers and the wrong-doers [19]. The best defence of the Holy Qur'an is to follow in the footsteps of our beloved Prophet ﷺ who was the Qur'an personified. Once when someone asked Hadhrat Aisha رضي الله عنها about the Holy Prophet's ﷺ way of life, she said that he was the Qur'an in action [20]. It becomes all the more necessary for us to do so in the present-day environment, because some extremists among the Muslims have twisted its teachings and as a result they do not behave according to its true teachings. As such, they provide ammunition to non-Muslims to attack the Qur'an.

In addition to correcting the misunderstanding and misrepresentation of the Qur'anic teachings by unwise militant Muslims, we have to get fully engaged in presenting the Holy Qur'an as a solution to many serious problems of our present day society – whether they are social and moral problems or political and economic challenges. The Holy Qur'an presents solutions to many of the predicaments that our American society is suffering, and presents workable solutions – be it alcoholism, drug abuse, nudity, sexual promiscuity, pornography, same sex marriages, racism, crime, discrimination or be it the failure of interest based financial system, high use of credit, and disparity between the rich and the poor.

Continued on page 13

# The Holy Quran

Translation of an Urdu poem by Hazrat Mirza Ghulam Ahmad عليه‌السلام the Promised Messiah and Mahdi, Founder of the Ahmadiyya Muslim Community.




Listen O those dear to me that without the Quran,
man can never reach the truth.

اے عزیزو سنو کہ بے قرآں
حق کو ملتا نہیں کبھی انساں

It ever fills the heart with light,
cleanses the bosom most thoroughly.

دل میں ہر وقت نور بھرتا ہے
سینہ کو خوب صاف کرتا ہے

How can I acquit myself in praising its qualities,
Lo! it bestows another life to this life.

اس کے اوصاف کیا کروں میں بیاں
وہ تو دیتاں ہے جاں کو اور اک جاں

Behold! It shines forth like a sun at its zenith,
How can one ever deny its brilliance.

وہ تو چمکا ہے نیّر اکبر
اس سے انکار ، ہو سکے کیونکر

Every word of it is an ocean of wisdom
It makes one drink cups full of love of God.

بحر حکمت ہے وہ کلام تمام
عشق حق کا پلا رہا ہے جام

That only is the one rescuer for sufferers
The only sign from God which leads to God.

درد مندوں کی ہے دوا وہی ایک
ہے خدا سے خدا نما وہی ایک

That is the only sun of guidance we found,
That is the only Captor of hearts we have ever seen.

ہم نے پایا خود ہدیٰ وہی ایک
ہم نے دیکھا ہے دلربا وہی ایک

Whatever they say who deny it,
Say nothing but sheer nonsense.

اس کے منکر جو بات کہتے ہیں
یونہی اک واہیات کہتے ہیں

[Brahin-e-Ahmadiyya, Vol. 1, p 299-300]




# The Beauty and Glory of the Holy Qur'an (Part 1)



**Maulana Azhar Haneef** (A speech delivered at the Jalsa Salana UK 2009)

*"Nothing now is left with the Mirzais after the demise of [Hadhrat] Mirza Ghulam Ahmad. The Movement has lost its head, and the person, who has become the head, only knows the Holy Qur'an and he will only be reading and lecturing on the Holy Qur'an in the mosque."*

*(Quoted from The Way of the Righteous, S. H. Ahmad, p122, 1908)*

I am reminded of the precarious condition of the Ahmadiyya Muslim Jama'at immediately after the demise of Hadhrat Ahmad, the Promised Messiah ؑ. Indeed, those were critical days when hearts and minds were sorely tested in ways we can hardly imagine as the architect, engineer and captain of the Holy Ark known as the Ahmadiyya Jama'at had passed on and left a sudden void of leadership. This situation led Mirza Hairat, the editor of the Curzon Gazette, to make the bold prediction quoted above. With obvious satisfaction and anticipation, he felt that Jama'at Ahmadiyya was destined to fall apart and doomed to fail because now at the helm of the ship was an elderly man, Hadhrat Maulawi Haakim Nur-ud-Din ؓ , whose sole passion, interest and ability was to teach the Holy Qur'an.

What a gross error of judgment of the character and ability of Hadhrat Maulawi Nur-ud-Din ؓ and what a poor assessment of the value of God's Word, the Holy Qur'an. The fact is, as revealed to the Promised Messiah ؑ "all good is in the Qur'an", everything we need – every bounty and every blessing, every source of help, strength and guidance and every means of progress and success – is in the Holy Qur'an. This is exactly what the Holy Prophet Muhammad ﷺ believed and relied upon from the beginning of his prophethood. He would inform people:

*…'I am only a man like yourselves, but I have received the revelation… (Ch.18:V.111)*

In other words, the one great distinction that separated him from everyone else was being the direct recipient of the Holy Qur'an; he practised, preached and as his beloved consort, Hadhrat 'A`ishah ؓ would say, "his character was the Qur'an", he embodied it.

The very first word of the Qur'anic revelation was a powerful and profound command, "Iqra'…", meaning, read, recite, compile and convey.

The word “Qur’an” is derived from the same Arabic root. Thus the first word and command of the Holy Qur’an indicated the purpose of its revelation, and the plan by which the religion of Islam would spread in the world. The faith would spread in a twofold manner: one, by men and women reciting and reading the Holy Qur’an and relaying its message to others, and two, by writing implements such as the pen and similar inventions to compile the scripture into a book and distribute and convey it far and wide. Allah says:

*Convey! And thy Lord is Most Generous, Who taught man by the pen, taught man what he knew not. (Ch.96:Vs.4–6)*

Nowadays there are so many new devices to communicate and convey information, that the rapid advancement in this field boggles the mind. There are small, pocket-sized gadgets, like PDAs, MP3 players, iPad and Kindle, to download, store and access unbelievable amounts of digitised material; easily allowing one to put the entire text of the Holy Qur’an on these devices if so desired. You can imagine what people would have thought if the Holy Prophet ﷺ had pulled one of these devices from his pocket and stated that it will transmit all of his revelations and oral traditions in a human voice or a book format to places around the world!

They may have thought it was sheer madness. But looking back, we smile and laugh at their complete ignorance. When God says, ‘Be!’ the means are created to bring that command into being. These devices, as well as the internet, computers, fax machines, radios, televisions, satellite systems, telephones and mobile phones have not been created just to educate, communicate and stimulate the human mind through music, movies and games. No, the development of these machines, technologies and systems is part of the Divine scheme to enable the beautiful message of the Holy Qur’an to easily reach every habitation, every home and every human heart. It also fulfils a Qur’anic prophecy that during the Latter Days, in the time of the Promised Messiah, means will be created to spread books and knowledge extensively, especially the Book of God and the knowledge of Islam. Allah says,

*And when books are spread abroad. (Ch.81:V.11)*

Therefore, every time we use or see this modern technology, we are literally seeing the manifestation of God’s command and the fulfilment of a Qur’anic prophecy. Regarding the spread of the Holy Qur’an and other literature, the Promised Messiah عليه السلام has said:

‘It has been disclosed to me that this word “Qur’an” carries in itself a great prediction. This “Qur’an” is really the only Book worth studying, and in the future it shall be read very widely and many other books shall also be read in its accompaniment.’

Stepping back in time, during the era of the early history of Islam, allows us to review how this blessed scripture reached us prior to this age of technology. That was a time when things were written on leather, bark of tree and rough parchment, and high literacy was uncommon and even the Holy Prophet ﷺ as we know could not read or write. So it was the human voice that was

the main mode of communication and the Arabs took great pride in their poets and storytellers. But none of their compositions could compete with the inherent beauty and magnetic appeal of the Holy Qur'an. After listening to a few verses of the Holy Qur'an for the first time, Khalid ibn 'Uqbah became totally captivated and said,

"I swear by God that this text has a sweetness of its own and a unique freshness. Its roots are well-watered and its branches are laden with fruits. No man can ever compose anything like it."

Lubaid Amiri, a famous Arab poet of the time, concurred. When on one occasion Hadhrat 'Umar ؓ requested him to read out some of his poetry, he said, **"since I have come to know the Holy Qur'an, I have lost all taste for my own poetry."**

Nothing could challenge the majesty and appeal of the Holy Qur'an in that era of classical Arabic, the purest and finest form of the language. It was inimitable. One of the false prophets, who appeared during the lifetime of the Holy Prophet ﷺ was named Musailimah. He claimed that an angel named Rahman brought him revelation. After his death in a battle which he waged against the Muslims, Hadhrat Abu Bakr ؓ wanted to know what prompted people to give him allegiance. So he enquired from his followers about his main teachings. They said, "here is a sample of his revelation", and then recited,

*"O frog! Holy are you, for you do not prevent the drinker, nor do you make the water dirty. Half the world belongs to us and the other half to the Qur'aish. But the Qur'aish are a cruel people."*

Appalled and astonished at hearing this recitation, Hadhrat Abu Bakr ؓ commented,

*"Holy is Allah! You are to be pitied. Is this the Divine Word? It lacks the sublime nature of Divinity. To what depths had he dragged you?"*

Accordingly, Hadhrat Mirza Ghulam Ahmad ؑ said:

**'If one carries out a research till the Day of Judgment, into the qualities and wonders of a fly, they would not come to an end. Then are not the wonders and qualities of the Holy Qur'an even as many as those of a fly? Without doubt those wonders are in excess of the total wonders of the whole of creation and to deny them would be to deny the Divine origin of the Holy Qur'an for there is nothing in the world which proceeds from God Almighty and does not comprise unlimited wonders.'** *(Izalah-i-Auham; Ruhani Khaza'in, Vol.3, pp.675-681)*

*'How then could man's word ever compete with the Word of God Who is the Lord of, Might and Power, while man is most insignificant and the difference between the two is ever apparent';*

*'Man cannot even create the leg of a tiny insect; how could it possibly be easy for him to create the Light of Truth?' (Faza'il Qur'an Majeed, Durr-i-Sameen, Hadhrat Mirza Ghulam ؑ, the Promised Messiah and Mahdi)*

The comments of the Promised Messiah ؑ and Hadhrat Abu Bakr ؓ should ring loud in

the ears of those who would attempt to falsely claim to be a recipient of Divine revelation or to compose a book that supposedly rivals the Holy Qur'an in beauty, style, content and spiritual effect. No one can contest or challenge God's true Holy Word. As Hadhrat Mirza Masroor Ahmad (aba) mentioned in a Friday Sermon, this applies particularly to the group of Arab evangelists who claim to have accepted the Holy Qur'an's challenge and produced a book like it. Reading that book gives one the same sense of Hadhrat Abu Bakr ؓ to pity them for thinking that their little flicker of human imagination can compare to the brilliant and radiant Word of the Lord and Light of Heavens and Earth.

The Promised Messiah ؑ wrote in one Urdu couplet:

*'O Christians! Come this way; see the light of the True God, and find the true path.*

*Can you show us in the Gospels the numberless qualities present in the Qur'an?'*
*(Ruhani Khaza'in, Vol.1, p.298)*

The Holy Qur'an possesses beauties that go beyond its composition as well. The Holy Prophet ﷺ once said that "he who does not recite the Holy Qur'an melodiously is not one of us." (Abu Dawud). When recited in this manner, the Holy Qur'an immediately strikes a chord in the souls of pure-hearted listeners. Man is constructed from "dry-ringing clay" according to the Holy Qur'an. He is built to receive and respond to God's Word, and whenever man hears the Holy Qur'an, the highly charged, spiritual vibrations of this blessed and holy word reverberate through every fibre of his being, rivet his attention, and reawaken his dormant spiritual senses. Owing to this, the Makkan leaders used to complain about Hadhrat Abu Bakr ؓ reciting the Holy Qur'an openly in his courtyard. He would weep loudly and would recite so passionately from the depth of his heart and soul that his voice readily attracted and affected the nearby women, children and weaker members of the society. To prevent him from further influencing people, they demanded that he "pray and recite the Holy Qur'an only inside his house."

Nonetheless, through the sound of his soul-stirring recitations alone, Hadhrat Abu Bakr ؓ raised many dead souls to spiritual life and converted many individuals to Islam. Years later, his own daughter, Hadhrat Asma' ؓ would say that she accepted Islam on her own primarily from listening to her father's passionate recitations at a tender young age. In Surah Al-Nur of the Holy Qur'an, the chapter of the Divine Light, Allah Almighty ordained to exalt those homes in which His name is remembered and His Book is recited and to fill them with His Light (Ch.24:V.37). The recitation of the Holy Qur'an by children is a source of tremendous blessings for parents too. The Holy Prophet Muhammad ﷺ said:

*"Whoever recites the Holy Qur'an and acts according to its command, his parents would be more resplendent on the Day of Judgment than the brightness of the sun in any house in the world."*
*(Abu Da'ud)*

What better way is there to return the innumerable favours and selfless service of parents than to adopt this course suggested by the Holy Prophet ﷺ and earn heavenly blessings for them through the Holy Qur'an? The case of Hadhrat Maulawi Hakeem Nur-ud-Din رضي الله عنه, the First Khalifa of the Ahmadiyya Muslim community, is interesting to note here. He used to say that he had heard the stirring recitation of his mother while in her womb and had imbibed the love of the Holy Qur'an while nursing her milk. Given his intense love and passion for the Holy Qur'an, it is no wonder that his life mirrored that of Hadhrat Abu Bakr رضي الله عنه so much. While serving as the royal physician to the Raja of Jammu, India, Hadhrat Maulawi Nur-ud-Din رضي الله عنه used to sit with people and explain the verses of the Holy Qur'an so eloquently and so effectively that once a Hindu courtier pleaded, "Would someone stop Hakim Sahib from teaching the Holy Qur'an, or I will become a Muslim." But that would have been like trying to stop the rain from falling from the sky. Praising Hadhrat Khalifatul Masih I رضي الله عنه, the Promised Messiah عليه السلام wrote:

*'The love, the devotion and the affection of the Holy Qur'an that is found in Hakeem Nur-ud-Din, I simply do not see in any other human being…he speaks of the truth and greatness of the Holy Qur'an, which no one else can express.'*
*(A'eena-i-Kamaalaat-i-Islam, pp.581–589)*

The Holy Qur'an is capable of moving not only the tender hearts of women and children, but also the hardest, stoniest hearts of proud men. It can move mountains, as Allah says:

*If we had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. (Ch.59:V.22)*

The pre-Islamic Arabs were an extremely proud people, unyielding to foreign influence and interference. How could a foreigner, whom they called and considered 'ajnabi' (inarticulate and unexpressive), ever earn their loyalty, respect and command? Anyone who challenged their authority or pagan ways was put to sword or flight. Jews lived amongst them and Christians dominated in surrounding lands, but neither the Torah nor the Bible ever swayed their minds and hearts. Yet, notwithstanding all of these daunting circumstances, when the Holy Prophet Muhammad ﷺ started preaching to his people, the sublime and powerful message of the Holy Qur'an, it slowly conquered their minds and melted their hearts.

Examples of this abound in Islamic history, some of them well-known. Hadhrat 'Umar رضي الله عنه, a bold and fearless man, left his home in the morning determined to kill the Holy Prophet ﷺ and returned back at night ready to die for him. Samamah ibn 'Asal despised the Holy Prophet ﷺ and detested going near Madinah. But in the brief span of two days, he went from being a bitter enemy of Islam to becoming one of the blessed Companions of the Holy Prophet ﷺ. Asad ibn Zararah, an influential chief of Madinah, one day planned to expel Masaab bin Umair, the first missionary of Islam, from the city. Yet a short time later he accepted Islam at his very hand. Jubair ibn Mut'im, a Makkan disbeliever, stood nearby

casually and impassively observing the Holy Prophet ﷺ offer Maghrib, sunset Prayer, but before the Prayer concluded he suddenly became so deeply impressed and overwhelmed by fear that he thought his heart would stop.

Even a neighbouring non-Arab king, Ashama Al-Najashi, the Christian Ruler of present-day Ethiopia, turned a full 360 degrees from preparing to deport a delegation of Muslim refugees to granting them full asylum and publicly affirming their views about Jesus عليه السلام. In all of these cases, what was the common, decisive factor to produce these remarkable transformations? It was the first-hand and first-time experience of hearing the recitation of passages of the Holy Qur'an. The message of the Holy Qur'an was simply irresistible, even to men who have the greatest pride, passion and position.

The marvellous capacity of the Holy Qur'an to transform people unexpectedly and dramatically is not relegated just to the past. The legacy continues to this day in lands far distant from the place of its origin. One striking account was that of the British journalist, Yvonne Ridley. On an undercover assignment, she donned a Burqa and attempted to sneak into Afghanistan in 2001, only to be captured by the Taliban. Discussing her ordeal, she said, "I was horrible to my captors. I spat at them and was rude and refused to eat." She was not going to be cowed into submission and silence like so many women in that nation. Fearing for her life, the world exhaled a collective sigh of relief when she gained freedom eleven days later only to gasp in complete surprise and shock when she announced after some time her conversion to Islam. What happened? How could a highly educated, Western woman of all people enter the stronghold of the Taliban with their penchant for extremism and oppression of women, endure captivity and return home to embrace Islam? Some surmised that she must be a victim of Stockholm's Syndrome – the traumatic experiences cause her to identify and bond with her captors. No; she was competent and mentally balanced. But she was also determined to fulfil a solemn promise to one of the captors that she would read the Holy Qur'an upon her release and return home. Once she opened the Holy Book and poured over its pages, she realised from years of journalistic training on how to decipher information and find the facts that the Taliban's treatment of women opposed the actual teachings of Islam and that the Holy Qur'an was in her own words, a "Magna Carta for women". As a result, a hard-nosed female journalist and defiant prisoner of the Taliban became another loving daughter and vocal advocate of Islam. These are the miraculous changes that the Holy Qur'an continues to produce right before our eyes.

With testimonies such as this, who can dare say that the Holy Qur'an is not a grand and glorious Word of God? It is (al-Kitab) the Preserved Book; in fact, it is more than a single book as Allah says: *Therein are the lasting commandments.* (Ch.98:V.4)

**(The remaining will be covered in Jan-Feb 2021 issue of Ansaruddin, InshAllah)**



# Relationship of Companions of the Promised Messiah ؑ with Allah The Almighty

Dr Tayyab Ahmad Mansoor

(This essay achieved first position in the Majlis Ansarullah UK 2020 essay competition.)

Holy Prophet Muhammad PBUH was sitting with his companions ؓ when the Chapter Al-Jumu'ah of the Holy Qur'an was revealed. When he recited the verse, ***"And among others from among them who have not yet joined them*** (62:4)", a companion ؓ asked, "O Messenger of Allah, who are these people (who will hold the rank of the companions of the Prophet but have not yet joined them)". The Holy Prophet ﷺ did not answer. That companion ؓ asked this question three times. Hazrat Salman Farsi ؓ was amongst them. Holy Prophet Muhammad ﷺ put his hand on his shoulder and said, ***"Even if the faith will ascend to the Pleiades, some men or man from these people will bring it back to earth.*** (Sahih al-Bukhari, Kitab al-Tafsir, Surah Al Jumu'ah, Book 65, Hadith 4897)

To fulfil this prophecy of the Holy Qur'an, Allah has sent Hazrat Mirza Ghulam Ahmad of Qadian (peace be on him) as Promised Messiah and Imam Mahdi, a much awaited reformer by all religions. As it is mentioned in Bible, "For every tree is known by its own fruit." (Luke 6:44), Prophets of Allah develop such a revolution in their followers, so much so that Allah reveals Himself to them. The first and the best example of this was found in the lives of the companions of the Holy Prophet Muhammad ﷺ. Holy Prophet Muhammad ﷺ said, ***"My companions are like stars, whomsoever you will follow you will be guided."*** (Tafseer Al Razi, Surah Al-Baqarah, verse 1, p 5). According to the above-mentioned prophecy of the Holy Qur'an, second example of this is found in the lives of companions of Promised Messiah ؑ. In one of his Urdu poem, Promised Messiah ؑ said:

صحابہؓ سے ملا جب مجھ کو پایا

Whosoever finds me, meets the companions of the Holy Prohpet Muhammad ﷺ.
(Durre Sameen Urdu, p 38)

By accepting the Imam of the age, The Promised Messiah ﷺ, these companions were bestowed with a living relationship with Allah the Almighty. This was a ***two way relationship***, which reflected clearly that Allah was with them, listened to their prayers, helped and guided them in unimaginable difficulties, and at the same time these companions were always willing to sacrifice their lives, wealth, time and honour for the sake of Allah. There are countless examples reported in the literature of Ahmadiyya Muslim Community, I quote a few incidents below:

### Hazrat Umul Momineen, Hazrat Sayyedah Nusrat Jahan Begum Sahiba (Hazrat Amma Jaan) رضي الله عنها, the wife of Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Imama Mahdi عليه السلام

The noble wife of the Promised Messiah عليه السلام possessed such a zeal for the honour of Allah the Almighty that she remembered Grace and Might of Allah all the time. Amina Begum Sahiba relates, "Once in Qadian at noon, she was sitting on her bed when late Rehmani Sahiba visited. Rehmani Sahiba used to sit in Hazrat Amma Jaan's رضي الله عنها company and discuss news or drama that she heard on radio with Hazrat Amma Jaan رضي الله عنها to please her. One day she jokingly said, "Amma Jaan, we devote ourselves to British as they have done such wonderful things like inventing radio, so we can hear news of far places." Hazrat Amma Jaan رضي الله عنها immediately got up and said, "***We devote ourselves to Allah, who has created human and then blessed them with such wisdom.***"
(Seerat Hazrat Amma Jaan, compiled by Ahmad Tahir Mirza p266)

Another faith-inspiring example of the acceptance of Hazrat Amma Jaan's prayers is an incident that relates to a missing horse. Muhammad Hussain Khan Sahib of Jaranwala related that a friend of his Allah Rakha Sahib, was a shopkeeper in the village of Batala. He would often sell grains from villages in nearby markets. One day he went to Qadian on his horse. Either by untying itself or because of the mischief of others, the horse became unleashed and wandered away. Frantically, Allah Rakha Sahib searched Qadian and the surrounding villages for his horse, which was an important tool of his trade. He then went to Hazrat Amma Jaan رضي الله عنها to request her prayers. Hazrat Amma Jaan رضي الله عنها wrote him a prayer on a piece of paper as he looked for the horse. She reassured him that she would also pray for him at home and said, ***"I'll pray as well, you recite this prayer and search horse, you will find the horse insha'Allah".*** Murmuring the prayer, Allah Rakha Sahib had only gone a short distance towards the public kitchens when the horse came running towards him."
(Seerat Hazrat Amma Jaan, compiled by Ahmad Tahir Mirza, p 274)

A poor villager's request attracted such an attention that not only Hazrat Amma Jaan رضي الله عنها prayed for him but also wrote a prayer on paper so that he can pray as well and most importantly

such was her belief in Allah that He will accept prayers, so much so that she informed beforehand, ***"You will find the horse insha'Allah."***

### Hazrat Hakeem Nooruddin, Khalifatul Masih I رضي الله عنه

The entire life of Hazrat Hakeem Maulvi Nooruddin, Khalifatul Masih I رضي الله عنه was filled with the incidents of his relationship with Allah and his trust in Allah, and again this was a crystal clear two way living relationship.

Huzur رضي الله عنه narrated his incident of Medina Munawara, "One day I could not offer Zuhar prayer in congregation. When I arrived in mosque, ***I was late and congregational prayer was finished already. I felt that it was such a huge sin, which is unforgivable.*** I became pale with fear and was scared to even enter the mosque. There is a Door of Mercy, where it is engraved

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Even after reading this, scared and shocked I entered the mosque and was very worried. When I reached between pulpit and sacred room and started praying, in Rukku, this Hadith of the Holy Prophet صلى الله عليه وسلم struck in my mind,

ما بين بيتى ومنبرى روضة من رياض

***And Heaven is where every request is fulfilled, so I prayed, O Lord, forgive my this mistake."*** (Mirqat ul Yaqeen fi Hayat Nuruddin, p 125-126)

Dear friends, please notice that Huzur رضي الله عنه did not miss the prayer time, he missed prayer in congregation that must be because of a geniuine excuse, but missing of a prayer in congregation, a right of Allah, was so important and so dear to him that he thought it was the biggest sin and he was so much scared that he became pale. It reflects immensely the relationship between him and Allah the Almighty.

In another incident, Hakim Muhammad Siddiq Sahib of Miani District Sargodha related that Huzur رضي الله عنه used to say, "Once in search of an able mentor, I went far away from my country. I was hungry for three days but did not ask anyone. At Maghreb, I went to a mosque but no one asked me and everyone left after saying prayer. When I was alone, someone called me, ***Nooruddin! Nooruddin! Nooruddin! come quickly and take this food. I went out there was a luxurious meal. I took it, and even did not ask that where it came from, because I knew that Allah has sent it.*** I ate well and left pot on a hook on mosque wall. When I returned after eight/ten days, that pot was still there. It made me believe that no one from the village has sent me this meal but only Allah the Almighty did." (Hayat-e-Noor, p 24-25)

Another faith-inspiring incident of Hazrat Hakeem Maulvi Nooruddin, Khalifatul Masih I رضي الله عنه with relationship with Allah is stated by Chaudhary Ghulam Muhammad Sahib BA,

who narrates, "During 1909 rainy season, once it rained continuously for eight days, as a result of which many houses collapsed in Qadian, including the newly built bungalow of late Hazrat Nawab Muhammad Ali رضي الله عنه in outskirts of Qadian. Eighth or ninth day, Huzur رضي الله عنه said after Zuhr prayer, ***"I pray and all of you say Ameen". After prayer Huzur*** رضي الله عنه ***said, "Today I have said that prayer, which the Holy Prophet Muhammad*** صلى الله عليه وسلم ***did only once in his life."*** It was raining very heavily at the time of prayer, it stopped after that and by the time of Asr prayer sky was completely clear and the sun was out". (Hayat Noor, p 440-441)

### Hazrat Mirza Bashir ud Din Mahmood Ahmad, Khalifatul Masih II رضي الله عنه

Since his childhood, Hazrat Mirza Bashir ud Din Mahmood Ahmad, Khalifatul Masih II رضي الله عنه had a special relationship with Allah the Almighty. The Promised Messiah عليه السلام was also aware of his living relationship with Allah the Almighty. Huzur رضي الله عنه relates, "During the days of Clarke case, the Promised Messiah عليه السلام, where asked other people for prayer, asked me to do prayer and Istikhara as well. In a dream I saw guards around our house. I went inside, where there are stairs now, it used to be a basement. I saw that the Promised Messiah عليه السلام was made to stand there and around him was a wall of combustibles being soaked with kerosine oil, to set him on fire. But when they used matchstick to ignite, fire did not start and they tried repeatedly but remained unsuccessful. I was very worried but when I saw at the frame of the door, where it was engraved: ***"Fire cannot burn men of Allah"."***

(Swaneh Fazl-e-Umar, volume 1, p152-154)

Another unique incident of relationship with Allah is stated by Huzur رضي الله عنه: "Once I was sailing across the river in a boat and Bhai Abdul Rahim رضي الله عنه was with me. My son Nasir Ahmad, because of childhood wished that it would be fun if we had a fish. Suddenly an idea struck me that people think differently about Khawaja Khizar but I assume that Khizar is an angel, and Allah has made him the custodian of rivers. When Nasir Ahmad wished, ***I said, "Khawaja Khizar we are passing through your territory, serve us and give us some fish to eat." As I said this, Bhai Sahib said, "Have you asked Khawaja Khizar to serve us, this will have a bad impact on his (Nasir Ahmad's) intellect, akin of killing it", but when Bhai Sahib has just finished his sentence, suddenly a big fish jumped into our boat.*** I said, "Bhai Sahib see we have material for our feast." He was very surprised to see this… Then we cooked that fish and all of our companions had a bite of that feast from our Allah." (Swaneh Fazl-e-Umar, volume 5, p 98; AlFazl 22 May 1960).

### Hazrat Hafiz Roshan Ali رضي الله عنه

Dr Major Shahnawaz Sahib states that Hafiz Roshan Ali رضي الله عنه said, "Once during a journey, I was very tired and slept worrying about waking up for Tahajjud prayer. At midnight, an empty cup fell on me from the nearby window, which

woke me up. ***So Allah Almighty Himself has waked me up by strong breeze that made the cup fall down, so that I could offer Tahajjud prayer.”*** (Al Fazl 4 October 1929, page 7)

Hazrat Hakeem Maulvi Nooruddin, Khalifatul Masih I ؓ once said that, “Hafiz Roshan Ali ؓ had heavenly meal during my lecture. He was eating kebab and prathe while he was awake.” (Kalam-e-Amir p 49, Badr 31 October 1912)

Hazrat Dr. Mufti Muhammad Sadiq ؓ asked Hafiz Roshan Ali ؓ about this incident. Hazrat Hafiz Roshan Ali ؓ said, “Once I had not eaten the meal yet and while awaiting lesson, the time for meal passed and the Hadith lesson started. Ignoring my hunger I got busy in my lesson. Even though I was very fully aware of listening to the student who was reading lesson and everything else, ***suddenly the voice of lesson reduced and my ears and eyes in spite of being awake were unable to listen and see. In this state, someone kept freshly prepared meal in front of me. I started enjoying the feast. When I was full, this condition disappeared and I started hearing the lesson again. But still I could feel the taste of food in my mouth and I was feeling full. As after eating food we feel fresh, I was indeed feeling fresh and satisfied. However, neither I went anywhere nor anyone saw me eating.”*** (Kalam-e-Amir p50, Badr 31 October 1912)

## Hazrat Sahibzada Abdul Latif Shaheed Sahib ؓ

It is narrated, “All maulvis gave verdict of blasphemy about him and ordered him to be stoned. Amir (Ruler) was scared of maulvis as he had a new government, so he handed Sahibzada sahib ؓ to maulvis, who took him out of city in the east to a place HinduSuzan, where there was a suli. Sahibzada Sahib ؓ was walking briskly and was very happy. He was handcuffed. In the way, a maulvi asked Sahibzada Sahib ؓ, “Why are you so happy and in a hurry, while you are handcuffed, shackles are on your feet and you are about to be stoned?” Sahibzada Sahib ؓ replied, “These are not handcuffs, but is the jewellery of Prophet Muhammad’s ﷺ religion. ***Even though I am seeing the place where I will be stoned but at the same time I am very happy that I will soon meet my Lord.”*** When a few stones were thrown at him, the ruler offered Sahibzada Sahib ؓ, “Even if you repent now, I’ll set you free”. Sahibzada Sahib ؓ replied, “You are a Satan, who stops me from the way of Allah.” Then maulvis stoned him to death. (Hazrat Sahibzada Abdul Latif Shaheed, Eyewittnes Accounts, by Syed Ahmad Nur Kabli, p 25)

## Hazrat Maulvi Ghulam Rasool Rajeki Sahib ؓ

Hazrat Maulvi Ghulam Rasool Rajeki Sahib ؓ states, “Once Mian Muhammad ud Din Sahib’s younger brother, Mian Sultan Mahmood was severely ill and doctors declared his disease as terminal, his wife Zainab Bibi came to me and asked to pray for him. Mian Sultan Mahmood was then about fifty five years old and at the request of his wife, I prayed and ***Allah the Almighty told me that Mian Sultan Mahmood’s age will be 80 years.*** So upon receivning this gladtiding, Allah the Almighty blessed him with complete cure and he lived until he was 80 years old. Alhamdolillah Ala Zalik.

(Hayat-e-Qudsi, p 42-43).

In another incident of personal relationship with Allah the Almighty, Hazrat Maulvi Sahib رضي الله عنه states, ***"In a dream an angel tells me that I should not eat eggplant.*** And I stopped eating eggplants. After a long time, in a function I ate eggplants, thinking that the restriction might be a temporary one. The same angel appeared in my dream again and said, "You were asked to stop eating eggplants and you have eaten these again today, these are harmful for you." With this advice, I am thankful for Allah's Affection and Mercy, how He takes care of His humble servant. Alhamdolillah Ala Zalik."
(Hayat-e-Qudsi, p 98)

Hazrat Maulvi Sahib رضي الله عنه states another incident in which Allah the Almighty Himself explained to him the secret of acquiring direct relationship with Allah. Hazrat Maulvi Sahib رضي الله عنه narrated, "Once I was pondering over the reasons of deprivation from Allah the Almighty's revelation that suddenly I saw a vision in which a paper was presented to me, with following verse of the Holy Qur'an from 19th part written in bold,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ۝

And those who look not for a meeting with Us say: 'Why are angels not sent down to us? Or why do we not see our Lord?' Surely they are too proud of themselves and have greatly exceeded the bounds. (25:22)

***After this vision, Allah explained it to me that deprivation from desending of angels and seeing Allah has always been the arrogance of people and transgression from the Divine commandments.***

ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا

(Hayat-e-Qudsi p139-140)

These are just a handful examples of relationship with Allah the Almighty, from an ocean of incidents in the lives of companions رضي الله عنهم of the Promised Messiah عليه السلام. Allah has blessed the Promised Messiah عليه السلام with hundereds of thousands of companions رضي الله عنهم. These companions رضي الله عنهم were so devoted towards fulfilling the rights of Allah and His creation and have developed direct relationship with Allah the Almighty, that Promised Messiah عليه السلام states: "I can swear that there are at least one hundred thousand members among my community who have sincerely accepted me and perform good deeds and cry so much while listening that their collars become wet with tears. I see so much change in my thousands of followers who pledged allegiance to me, consider them thousand time better from the followers of Moses عليه السلام who followed him in his lifetime and ***I see the light of belief and ability of companions of the Holy Prophet Muhammad ﷺ on their faces."***
(Seerat-ul-Mahdi-Vol-1, p 150).

What a great tribute has been paid by the Messiah of the time عليه السلام to these beautiful souls, who indeed fulfilled the prophecy of the Holy Qur'an mentioned in Chapter Al-Jumu'ah. May Allah enable all of us to follow the lead of these stars of the spiritual sky and help and guide us to develop a personal living relationship with Allah the Almighty. Ameen.

# Majlis Ansarullah UK

## ALME INAMI & POSITIONS for the Year 2020

### Alme Inami

1st Hartlepool Majlis
2nd Huddersfield South Majlis
3rd Scunthorpe Majlis & Mitcham Majlis

### Small Majalis

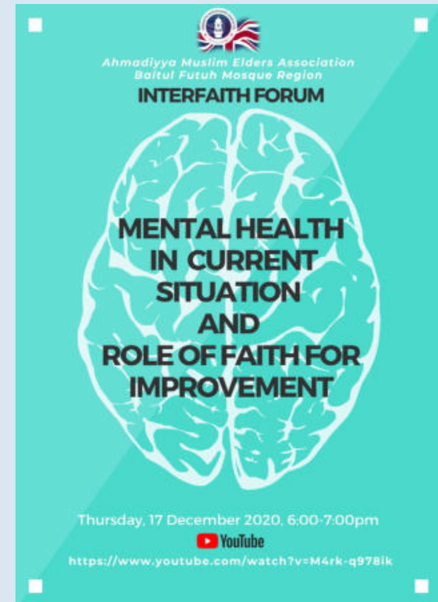
1st Liverpool Majlis
2nd Leeds Majlis
3rd Swansea Majlis

### Regions Positions

1st Fazal Region
2nd South Region
3rd North East Region

May Allah make this a source of blessings for them, accept their efforts & Reward them immensely. Ameen

## Interfaith Forum - Baitul Futuh Region




Majlis Ansarullah Baitul Futuh Region held a forum on Thursday 17th November 2020 on the topic of "Mental Health in Current Situation and Role of Faith For Improvement". Programme started with the recitation of the Holy Quran.

The following presentations were made:

1. Dr Tayyab Ahmad Mansoor, Nazim Ala Majlis Ansarullah Baitul Futuh Region gave the opening remarks by giving a brief about Majlils Ansarullah and Ahmadiyya Muslim Community.

2. Ms. Eunice Forson, Ordained Lay Minister and Founder of movement "Seeds of Greatness". Eunice spoke about never leaving faith nor giving hope. She quoted the example of her mother passing away from COVID19. It was a difficult time but she passed through this period by keeping her faith in God.

3. Sandeep Saib, Mental health activist, Rethink Committee member and Co-director of Happy Head MH project. Sandeep herself was faced mental health issues and she was going to take her own life in the Gurduwara. Her mother came to rescue her and she was treated for this in the NHS. Since then she has devoted herself to the mental health awareness campaign. She has been working with many different charities and helping this cause. She highlighted that no matter what happens, we should talk and speak out about these social issues. There is a lot of help out there and we should avail it.




4. Raheel Ahmad, Missionary of Ahmadiyya Muslim Community UK who works in the history department. He gave the Islamic perspective of the subject, citing references from Quran and the sayings of the Holy Prophet Muhamamd ﷺ. He said that the fact we all have different faiths but are speaking about this very subject and looking for solutions means that there should be interaction about this. He also quoted the current Caliph of the Ahmadiyya Muslim Community, His Holiness Hazrat Mirza Masroor Ahmad ایدہ اللہ about mental illness and its solutions.

5. Zia ur Rehman, Naib Sadr Majlis Ansarullah United Kingdom delivered concluding remarks. He thanked the speakers for their contributions and the online event concluded with silent prayers.

Total attendance was 115 including 9 guests (YouTube views).

## Fund Raising - East Midlands Region



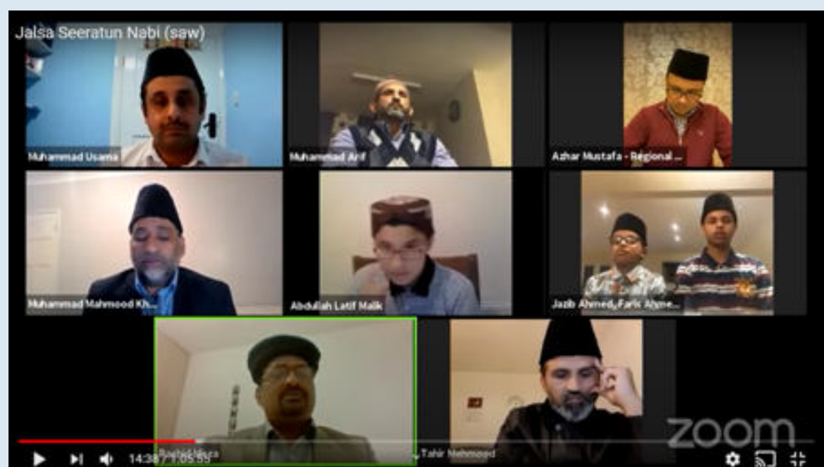
East Midlands Region was able to support the poppy appeal by working with schools across Derbyshire.

They were able to introduce AMEA East Midlands to many schools and offered them assistance during pandemic from volunteers of the Tanzeem. They also offered to answer any questions about Islam to school children.

Links were made with the schools through the poppy appeal from previous years. The local Cllr Johnathan Smale has been working with us in fund raising for the Poppy appeal for over 3 years. This year again he also approached AMEA.

Both the local Cllr Johnathan Smale and our Poppy Co-ordinator were very much appreciated by schools. Schools also applauded our community for working through the pandemic to help raise fund for the Royal British Legion.

## Seert un Nabi Jalsa - Masroor Region




On 15th November 2020, Masroor Region organised Jalsa Seerat-un-Nabi.

More that 300 members viewed the program on YouTube. The Jalsa was streamed through YouTube and Zoom. Two meetings were held prior to the main event between the Jalsa committee including Nazim-e-Ala and Naib Nazib-e-Ala. Atfal had also been encouraged to take part in the Jalsa by reciting Qaseeda, delivering a speech and reading English translation.

# Interfaith Forum - Noor Region




Noor Region organised an interfaith forum on 5th December 2020. Total of 64 members attended the event including 7 non Ahmadi friends.

Nazim-e-Ala, Hayat Mirza Sahib chaired the Interfaith webinar "Challenges faced by the ethnic communities in the UK" which commenced with the recitation of the Holy Quran by Naseer Abid Sahib. The English translation was delivered by Qamar Syed Sahib.

Sheikh Rahman Sahib gave an overview of the forum and Jamat introduction then he introduced the first guest speaker - Father Anthony Plummer.

Father Anthony Plummer delivered a presentation on the work of the Catholic Church in this country. A number of organisations carry out a wide variety of support for the most in need. This diverse support ranged from helping those who have spent time away from home at sea, through to homeless and those suffering from hunger.

Second guest speaker -Mr Phramha Bhatsakorn- represented the Buddhist religion. The presentation focused on how meditation can be utilised for dealing with stress. This is a particularly relevant topic given the current circumstances we are facing due to the effects of the COVID19 pandemic.

Rabbi Alex Goldberg was the third guest speaker discussed the purpose of dialogue between communities and how it takes a generation to make changes. Rabbi Goldberg went on to discuss how the University of Surrey has integrated all the religions and enabled students of different faiths to come together as a team to help and support over 19,000 students and staff.

Dr Rabinder Singh introduced his daughter to give an overview of the Sikh religion and its principal teaching – the core of this being to serve humanity and not to discriminate.

Imam Mansoor Clarke Sahib gave a very thought-provoking presentation on injustice and looking after the rights of God and His creation. Imam Sahib also explained how peace is affected when those in high positions are more concerned for their own personal needs rather than those of their people. After each presentation, Sheikh Rahman Sahib related the work of each faith and its similarities to the work of the Jamaat.
Nazim-e-Ala Sahib explained the importance of understanding each other's religion to enable us to live peacefully. Event was concluded with silent prayers.

## Seert un Nabi Jalsa - Bashir Region

By the grace of Allah Bashir region held their first regional Seerat-un-Nabi Jalsa on 15th October 2020 via Zoom. The programme started at 6.00pm, naib Sadar Majlis Ansarullah Shakil Butt Sahib joined us and chaired the event. A total of 43 ansar from seven majalis participated.



The programme started with the recitation of the Holy Quran, with the selected verses from surah Al Fatha verse 30, followed by translation by Ikramullah Mujeeb sahib. Then a beautiful poem was recited by Imran Ahmad in the love of the Holy Prophet ﷺ : "Wo Paishiwa Hamare..."

The opening remarks were delivered by Nazim-Allah, which included references from the Holy Quran , and a piece of writing from the Promised Messiah عليه السلام , which portrayed the status of the Holy Prophet ﷺ, this was a smooth transition to the next topic on the agenda .

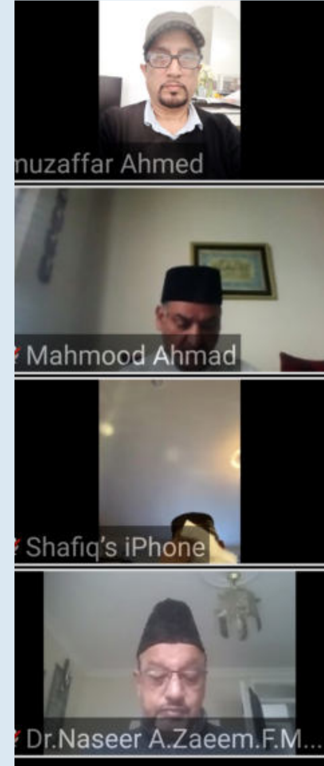
An awe-inspiring speech was delivered by Dawad Abid sahib, Murrabi Silsila about the importance of the Holy Prophet ﷺ as a Mercy for Mankind. This included very inspiring incidents from the life of the Holy Prophet ﷺ, as a role model for the audience to follow.

There was a very interesting and detailed question and answer session about the life of the Holy Prophet ﷺ . There were special arrangements made for the non-Urdu speaking brothers in the audience by Mubark Khan Sb the Naib Nazim-Ala who translated the whole programme into English.

Naib Sadar sahib concluded the programme by a very inspiring speech, this was finished by dua lead by Murrabi Sisslia.

The programme lasted for over 90 minutes. May Allah bless the speakers and those who helped in the arrangement of the programmes and all audience who participated. May Allah enable us to put into practice the noble examples of the Holy Prophet ﷺ .

## Seerat un Nabi Jalsa - Fazal Region



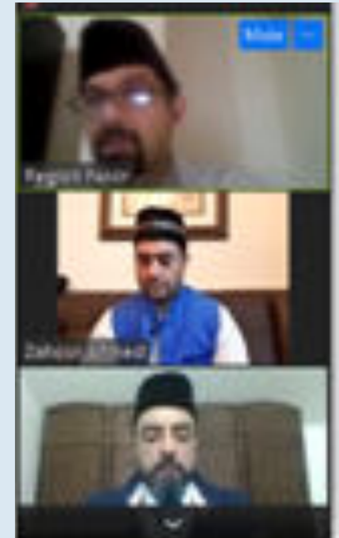

Fazal region celebrated Jalsa Seerat un Nabi on 15th Nov 2020.

Jalsa Seerat un Nabi ﷺ started on time with recitation of the Holy Quran by Hafiz Salman sb with translation. Dr Naseer Ahmad sb presented a poem by Hazrat Massih-e-Maud عليه السلام . The poem glorified the lofty status of Prophet Muhammad ﷺ .

Murabi silsila Ahsan Maqsood sb gave a beautiful speech about the Holy Prophet ﷺ. The teachings of Holy Prophet Muhammad ﷺ shows us how to treat neighbors, animals, women and children, enemies and environment including trees. The speaker highlighted how Prophet Muhammad ﷺ changed the whole society and brought peace with love. There were 103 Ansar participants in Jalsa. 42 family members also took part in the event. Some non Ahmadi muslim friends also participated.

At the end Murabi silsila Ahsan Maqsood sb led us in silent prayer.

## Seerat un Nabi Jalsa - Noor Region



Noor region organised Jalsa Seerat un Nabi on 15th November 2020. A total of 87 Ansar attended with their families.

Jalsa Seerat un Nabi started with the recitation and translation of the Holy Quran by Naseer Ahmed Abid sb with Urdu and English translations, and chaired by Hayat Muhammad Mirza - Nazim e Ala Noor region.

Nazm was recited by Zafarullah Ahmedi sb and its translation by Mohammad Zahoor Ahmed sb.

Keynote address was delivered by Murabi Raza Ahmed sb on the topic of "Blasphemy in Islam, What is Truth behind it ?"

Murabi sb spoke about the blasphemy concept in the light of the Holy Prophet Mohammad ﷺ .

Extract of writings by Hazret Masih Maud عليه السلام about the love for the Holy Prophet ﷺ was read by Sheikh Abdur Rehman sb.

At the end a Q&A session was held and programme was ended with silent prayer led by Murrabi Raza Ahmed sb.






## Seert un Nabi Jalsa - East Region




Majlis Ansarullah East region organised a Jalsa Seert un Nabi on the 11th November 2020. All members and guests were invited to attend the event which was held via Zoom. There were 87 participants plus their families. The programme started at 8:30 pm.

This was followed by a speech in English given by the Regional Murrabi, Zakaria Sheikh sahib. The topic of his speech was the Promised Messiah's ؑ love of the Holy Prophet ﷺ. Murrabi sahib's faith inspiring speech recounted how the Promised Messiah's ؑ entire life was devoted to the love of the Holy Prophet ﷺ. No one in history had possessed so much love for the Holy Prophet ﷺ and the religion of Islam, he brought to this world. Murrabi sahib ended his speech by sending Darood on the Holy Prophet ﷺ.

The next speech in English was by regional Murrabi, Safeer Zartash Khan sahib who spoke on the subject of Khataman Nabyeen. Murrabi sahib explained the verse in Holy Quran (33:41) where this is mentioned and how the Holy Prophet ﷺ was the best and the 'Seal of the Prophets'. As the Quran was the final teaching brought by him, there can be no new teaching after this. However, Ummati (from Muslims) Prophethood would continue as prophesied by the Holy Prophet ﷺ and fulfilled by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Masih & Mahdi ؑ .

The final speech was given by Nazime Ala, Azhar Ahmedi sahib. His topic was 'black lives matter' a current topic sweeping the world. According to Islam, as stated by Hazoor Anwar (aba), the statement should be 'all innocent lives matter'. Islam had prohibited such killings and slavery 1400 years ago. The Holy Prophet's ﷺ example was best in this respect. Nazime Ala sahib related, how in the conquest of Mecca, the Holy Prophet ﷺ spared all lives under the banner of Hazrat Bilal ؓ who himself was a former slave and suffered severe persecution by the Meccans. This is the true teaching of Islam which the world needs to understand today.

Nazime Ala Sahib then requested Regional Amir Sahib for his concluding remarks. Regional Amir Sahib thanked Nazime Ala sahib and Majlis Ansarullah for arranging this event. He thanked the speakers for their inspiring speeches and for all the Jamaat members who had participated in the event. The programme ended with silent prayer led by regional Amir sahib.

## Majlis Ansarullah UK - Ta'lim ul Quran Quiz

To promote interest in reading and learning the deep knowledge of the Holy Quran, the books of the Promised Messiah عليه السلام and other religious knowledge, quizzes are held among Ansar throughout the year and at the National Ijtema. This year, due to the pandemic in the absence of Ijtema, Qiadat Ta'lim and Qiadat Ta'lim ul Quran decided to have a common quiz via Zoom, both in English and in Urdu based on the syllabus of both the departments.

A national quiz in English was held on 18th October 2020. There were eight participants. The syllabus included split word translation, five volume commentary, Introduction to the Holy Quran and the book "The Will". A lot of preparation was required; IT was managed by Imran Mehmood sb and Azhar Iqbal sb. Scoring and its display was carried out by Ehsan Qamar sb and the responsibility of moderation was performed by Missionary Muhammad Ahmad Khursheed sb.

After a brief introduction by Qaid Taleem ul Quran, the quiz started. There were twelve questions based on the four parts of the syllabus mentioned above. All the participants were very well prepared and the whole competition was not only interesting but also a source of learning for all listeners.

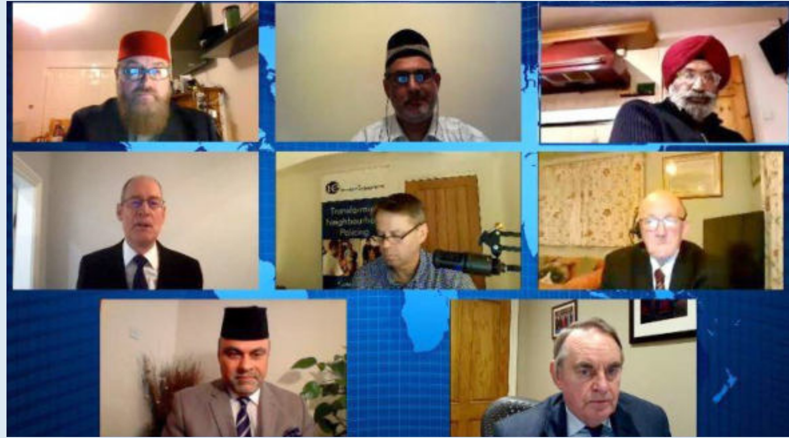
At the end, Qaid sb Ta'lim who worked very hard to make this quiz a success announced the reults which were as follows:

| | | |
|---|---|---|
| 1st | Syed Nasir Ahmad sb. | Majlis Earlsfield, Tahir Region |
| 2nd | Haroon Asamoah sb. | Majlis Peckham, Tahir Region |
| 3rd | Rasheed Dar sb. | Majlis Bournemout, Muqami Region |

Among the other partipants were, Wazeer Ramadhan sb from Hertfordshire Region, Mahmood Mubashir sb from Nasir Region, Ahmad Yanfal sb, Hakeem Mensah sb & Sadique Kweku Quansah sb from Tahir Region. The program ended with a short address by Sadr sb Majlis Ansarullah UK followed by a silent prayer.

## Huddersfield South - Interfaith Forum

Majlis Ansarullah Huddersfield South organized an interfaith webinar on the subject of 'Community Cohesion and Resilience in the face of COVID-19 that took place on 18th of December 2020.



The program was a great success by the grace of Allah. We had a number of distinguished guests from all walks of life that were our speakers for the day.

The Program was started with the recitation of the Holy Quran followed by English translation. The host Fatihul Haq gave a brief introduction of the topic, introduced the Jamaat and gave a short background of each speaker. Each Speaker was given 8 minutes to give their view and experience of this Pandemic. The first speaker, Lord Lieutenant of West Yorkshire ED Anderson praised the Jamaat's good work and spoke about the importance of working together at all times whether in ease or difficulty. The second speaker Mr Inderpal Randhawa, a respected leader from the Sikh Community also thanked the Jamaat and gave an account of how the Sikh community has endured and helped in this Pandemic. The third speaker Mr Richard James who is the managing director of Intensive Engagement Ltd praised the humanitarian and community engagement work done by the Jamaat and gave a detailed insight into how data and Information are processed and used for the benefit of community organisation and planning. He was followed by Lord Timothy of Harrogate who also praised our community works and spoke of the importance of learning from the difficulties and finding solutions so we as humanity can be better prepared in the future. Our final speaker was Ibrahim Noonan sb, Missionary in-charge of Ireland. Ibrahim sb gave the Islamic and religious perspective on this subject, he quoted from the Holy Quran, the Bible and Ahadith. He reminded all of us of our responsibilities to our Creator and to our fellow creatures.

A vote of thanks was given by Zaeem Sahib, Munir Ahmad Ghuman to all our speakers. A Question and Answer session took place at the end that was very interesting and engaging where viewers put forward their questions.

This program was simultaneously broadcasted live on YouTube, Facebook sharing and Twitter.

Alhamdulillah we had more than 5000 views through the various media channels, Retweets and Facebook Sharing. We also had very good feedback from local and regional communities with the webinar being posted on the local council website. There have also been International messages of support.

## East Region – Taleem and Tarbiyyat Forum

Majlis Ansarullah East Region held a Taleem and Tarbiyyat forum on Wednesday 18th November 2020. All members were invited to the event, which was held via Zoom. The forum was chaired by Regional Nazime Ala, Azhar Ahmedi sahib. There were 58 participants plus their family members on Zoom.




The programme started at 8:35 pm with recitation of the Holy Quran and the English translation by Sheikh Ali Muwanda sahib. This was followed by a Nazm (a poem by the Promised Messiah عليه السلام ) and the English Translation by Arif Khan sahib. A Hadith was then presented by Malik Mahood sahib.

The first inspiring speech in English was given by Regional Murrabi, Zawar Ahmed sahib. The topic of his speech was 'The Blessings of Prayers'. Murrabi sahib recited several portions of the Holy Quran, where clear guidance is given on offering the five daily prayers and paying Zakat, in order to become truly righteous and gain the pleasure of Allah. Murrabi sahib also presented several Hadith and extracts from writings of Promised Messiah عليه السلام which explains the Quranic teachings and the obligations on all Muslims to worship Allah. 'Faith without worship is no faith at all'. In the end he prayed that may Allah enable us all to truly understand the importance of prayers.

The next and final speech was by respected Murrabi Silsila, Raja Burhan Ahmad sahib. The topic of his speech was 'Al Wasiyyat' also translated into English as 'The Will'. Murabbi sahib said this booklet was written by the Promised Messiah in 1905, at the time close to his demise. Murrabi sahib explained that the book comprises of four sections. The first section covers the prophecy given to the Promised Messiah عليه السلام. of his demise. The second part explains the scond manifestation of Khilafat, that would be established after his demise. This section also deals with the death of Jesus عليه السلام. The third part covers the glad tidings regarding the heavenly

graveyard 'Bahishti Makbarra' of the Promised Messiah عليه السلام. The fourth and final part covers the binding conditions of the Will for Mussis. Murrabi sahib then beautifully presented the subject matter of each section in a scholarly, and in simple terms which was easily understood by all. Murrabi sahib finally urged all the members to read the book, and in accordance with the wishes of Hazrat Khalifatul Masih ايده الله تعالى بنصره العزيز to listen to the words of the Promised Messiah عليه السلام . and join in the blessed scheme of Wasiyyat. May Allah enable us all to do so. Murabbi Sahib said he is also serving as Qaid Taleem, Majlis Ansarullah, and reminded all the Ansar members to attempt this month's test paper, which was on 'The Will'.

In conclusion Nazime Ala sahib thanked the speakers and requested Regional Amir, Mubashar Siddiqi sahib for the final remarks. Regional Amir sahib once again said Jazakallah to the speakers and requested respected Raja Burhan sahib to lead the silent prayer. The forum ended at 9:40pm.



## Jalsa Seerat un Nabi - Baitul Futuh Region

Jalsa Seerat un Nabi ﷺ was held via zoom on the 15th November 2020.




Respected Imam Naseem Ahmad Bajwa sahib was the chief guest of this Jalsa. Jalsa started with the recitation of the Holy Quran by Faizan Rajput sahib followed by its translation. After tilawat a portion of the poem of the Promised Messiah عليه السلام in praise of the Holy Prophet ﷺ was recited by Moeed Hamid sahib. After the poem, respected Imam Naseem Ahmad Bajwa sahib delivered address on Seerat un Nabi ﷺ on the topic of Holy Prophet Muhammad ﷺ response to his opponents. Imam sahib in the light of Quran and Hadith described Holy Prophet Muhammad ﷺ response to the persons who opposed him. Imam sahib also briefed Huzur's ايده الله تعالى بنصره العزيز response to recent terrorist attacks where innocent people lost their lives. After his speech Imam Sahib answered questions. The programme continued for one and half hour and concluded with silent prayer.

Total attendance was 306.

شعراء

مکرم مولانا عطاء المجیب راشد صاحب، امام مسجد فضل لندن

مکرم مبارک احمد صدیقی صاحب، صدر ٹی آئی اولڈ سٹوڈنٹ ایسوسی ایشن

مکرم میر انجم پرویز صاحب، مربی سلسلہ عربی ڈیسک

مکرم ڈاکٹر طارق انور باجوہ صاحب، نیشنل سیکریٹری تحریک جدید جماعت احمدیہ یوکے

اطفال ،انصار کے ریکارڈڈ نعتیہ اشعار

اس نعتیہ مشاعرے میں برطانیہ بھر سے اطفال اور انصار نے اپنے پسندیدہ نعتیہ اشعار بھی ریکارڈ کرکے بھجوائے اسی طرح بعض شعراء نے بھی اپنا نعتیہ کلام ریکارڈ کرکے بھجوایا۔ان ویڈیوز کو تین مختلف پیکجز کی صورت میں مشاعرے کے دوران دکھایا گیا۔

محترم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصار اللہ برطانیہ مشاعرے میں شامل رہے اور آخر پر آپ نے تشکر کے جذبات کا اظہار کیا جس کے بعد مکر م عطاء المجیب راشد صاحب امام مسجد فضل لندن نے اختتامی دعا کروائی۔




اس پروگرام کو کامیاب بنانے میں درج ذیل افراد کا بھرپور تعاون حاصل رہا۔

اطلاعات و اعلانات احباب جماعت: مکرم شکیل احمد بٹ صاحب نائب صدر انصار اللہ

رابطہ: مکرم محمد محمود خان صاحب قائد عمومی

مکرم اظہر اقبال صاحب IT, Youtube, Zoom,Facebook

ٹیم میں شامل مکرم ضیاءفاروقی صاحب ، مکرم مظفر احمد صاحب ، مکرم احسن احمد کاہلوں صاحب ، مکرم چوہدری کلیم احمد صاحب اور مکرم مرزا IT اسامہ صالح صاحب۔

اس کے علاوہ تمام ریجنل ناظمین تعلیم مجلس انصار اللہ برطانیہ جن کے تعاون سے برطانیہ بھر سے اطفال اور انصار کے ریکارڈڈ نعتیہ اشعار موصول ہوئے۔ فجزاھم اللہ احسن الجزاء






بسم اللہ الرحمٰن الرحیم

# نعتیہ مشاعرہ

(زیر اہتمام مجلس انصار اللہ برطانیہ)

مجلس انصار اللہ برطانیہ قیادت تعلیم کے تحت مؤرخہ 8/نومبر 2020ء لندن وقت کے مطابق شام 6 بجے ایک آن لائن نعتیہ مشاعرے کا انعقاد کیا گیا۔ یہ مشاعرہ دراصل آقا و مولیٰ سیدِ وُلدِ آدم حضرت محمد ﷺ سے محبت وعقیدت کا اظہار، آپ کی پاکیزہ سیرت اور مقام و مرتبہ کا تذکرہ اور آپؐ پر درود وسلام بھیجنے کی یاددہانی تھی۔ محض اللہ تعالیٰ کے فضل و کرم اور پیارے آقا کی دعاؤں سے مشاعرہ بہت کامیاب رہا۔ یہ پروگرام ڈیڑھ گھنٹہ جاری رہا۔

: رپورٹ درج ذیل ہے IT نعتیہ مشاعرہ کو دیکھنے اورسننے والوں کے بارے میں

لائیو پروگرام کو

YOUTUBE پر 3096 ڈیوائسس پر دیکھا گیا اور

FACEBOOK پر 1109 ڈیوائسس پر احباب و خواتین نے دیکھا اور سنا۔

دیکھنے والے احباب و خواتین کی تعداد جن میں احمدی اور غیر احمدی دونوں شامل تھے یقیناً اس سے زیادہ تھی۔ پروگرام ختم ہونے کے بعد دیکھنے اور سننے والوں کی یہ تعداد مسلسل بڑھتی جارہی ہے۔الحمد للہ علیٰ ذالک

:پروگرام کے آغاز سے اختتام تک مسلسل پیغامات آتے رہے

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاھِیْمَ وَعَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ۔

اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاھِیْمَ وَعَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ۔

علیک الصلوٰۃ علیک السلام

الحمد للہ یہ سب حضرت مسیح موعود علیہ السلام اور خلافت احمدیہ کی برکت ہے کہ ہم احمدیوں کو حضرت محمد مصطفیٰ ﷺ سے عشق ہے۔

بھیج درود اس محسن پر تو دن میں سو سو بار پاک محمد مصطفیٰ ﷺ نبیوں کا سردار

اسی طرح پروگرام اورشعراء کے کلام کی پسندیدگی کا اظہار بھی ہوتا رہا۔

:نعتیہ مشاعرے کے شاملین

میزبان: مکرم فاروق محمود صاحب

(تلاوت: مکرم حافظ طیب احمد صاحب (سورہ احزاب: 48-42

حضرت مسیح موعود علیہ السلام کا نعتیہ منظوم کلام: مکرم معید حامد صاحب نے حضرت مسیح موعودؑ کے درج ذیل معروف نعتیہ کلام میں سے چند اشعار اپنی مترنم آواز میں پیش کیے۔

وہ پیشوا ہمارا جس سے ہے نور سارا نام اس کا ہے محمدؐ دلبر مرا یہی ہے

حضرت خلیفۃ المسیح الرابع رحمہ اللہ کا نعتیہ کلام: اسی طرح مکرم عمر شریف صاحب نے حضرت خلیفۃ المسیح الرابع رحمہ اللہ کا نعتیہ کلام اپنی خوبصورت آواز میں پیش کیا۔

حضرت سیدِ وُلدِ آدم صلی اللہ علیہ وسلم سب نبیوں میں افضل واکرم صلی اللہ علیہ وسلم